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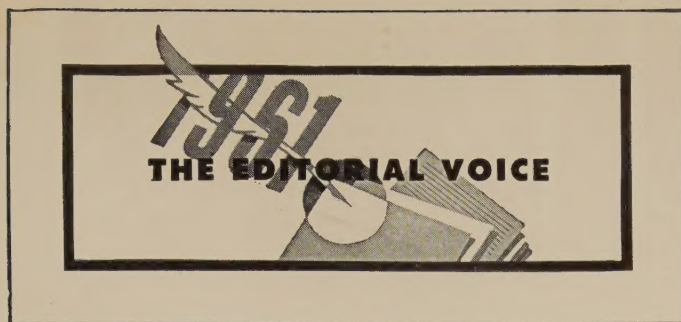


PELLE-MONKMEYER

CLEAN WATER (PAGE 19)

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THERE IS NO WISDOM IN SIN

The world has divided men into two classes, the stupid good people and the clever wicked ones.

This false classification runs through much of the literature of the last centuries from the classics to the comic strip, from Shakespeare's Polonius, who furnished his son with a set of good but dull moral platitudes, to Capp's Li'l Abner, who would never knowingly do a wrong act but who would rather fall on his head than on his feet because there is more feeling in his feet than in his head.

In the Holy Scriptures things are quite the opposite. There righteousness is always associated with wisdom and evil with folly. Whatever other factors may be present in an act of wrongdoing, folly is one that is never absent. To do a wrong act a man must for the moment think wrong; he must exercise bad judgment.

If this is true then the devil is creation's prime fool, for when he gambled on his ability to unseat the Almighty he was guilty of an act of judgment so bad as to be imbecilic. He is said to have had a great amount of wisdom, but his wisdom must have deserted him at the time of his first sin, for surely he grossly underestimated the power of God and as grossly overestimated his own. The devil is not now pictured in the Scriptures as wise, only as shrewd. We are not warned against his wisdom but against his wiles, something very different.

Sin, I repeat, in addition to anything else it may be, is always an act of wrong judgment. To commit a sin a man must for the moment believe that things are different from what they really are; he must confound values; he must see the moral universe out of focus; he must accept a lie as truth and see truth as a lie; he must ignore the signs on the highway and drive with his eyes shut; he must act as if he had no soul and was not accountable for his moral choices.

Sin is never a thing to be proud of. No act is wise that ignores remote consequences, and sin always does. Sin sees only today, or at most tomorrow; never the day after tomorrow, next month or next year. Death and judgment are pushed aside as if they did not exist and the sinner becomes for the time a practical atheist who by his act denies not only the existence of God but the concept of life after death.

History is replete with examples of men whose intellectual powers were great but whose practical judgment

was almost nil: Einstein, for instance, who was a mathematical genius but who could not look after his own bank account and who absent-mindedly ran his little motorboat aground with the excuse that he "must have been thinking about something else." We can smile at this, but there is nothing humorous about that other class of men who had brilliant minds but whose moral judgment was sadly awry. To this class belong such men as Lucretius, Voltaire, Shelley, Oscar Wilde, Walt Whitman and thousands of others whose names are less widely known.

The notion that the careless sinner is the smart fellow and the serious-minded Christian, though well-intentioned, is a stupid dolt altogether out of touch with life will not stand up under scrutiny. Sin is basically an act of moral folly, and the greater the folly the greater the fool.

It is time the young people of this generation learned that there is nothing smart about wrongdoing and nothing stupid about righteousness. We must stop negotiating with evil. We Christians must stop apologizing for our moral position and start making our voices heard, exposing sin for the enemy of the human race which it surely is, and setting forth righteousness and true holiness as the only worthy pursuits for moral beings.

The idea that sin is modern is false. There has not been a new sin invented since the beginning of recorded history. That new vice that breaks out to horrify decent citizens and worry the police is not really new. Flip open that book written centuries ago and you will find it described there. The reckless sinner trying to think of some new way to express his love of iniquity can do no more than imitate others like himself, now long dead. He is not the bright rebel he fancies himself to be, but a weak and stupid fellow who must follow along in the long parade of death toward the point of no return.

If the hoary head is a crown of glory when it is found in the way of righteousness, it is a fool's cap when it is found in the way of sin. An old sinner is an awesome and frightening spectacle. One feels about him much as one feels about the condemned man on his way to the gallows. A sense of numb terror and shock fills the heart. The knowledge that the condemned man was once a red-cheeked boy only heightens the feeling, and the knowledge that the aged rebel now beyond reclamation once went up to the house of God on a Sunday morning to the sweet sound of church bells makes even the trusting Christian humble and a little bit scared. There but for the grace of God goes he.

I am among those who believe that our Western civilization is on its way to perish. It has many commendable qualities, most of which it has borrowed from the Christian ethic, but it lacks the element of moral wisdom that would give it permanence. Future historians will record that we of the twentieth century had intelligence enough to create a great civilization but not the moral wisdom to preserve it.



A few of the modern language versions

LARRY BRAVERMAN

Confessions of a New-Version Addict

By A. W. TOZER

SINCE shortly after my conversion to Christ as a teen-ager I have been addicted to the habit of acquiring and being disappointed with new versions of the Scriptures, both revisions and new translations.

It is a habit I cannot shake off. In spite of a long record of frustrated hopes and cruel disappointments, to this day I have but to hear that a new version of the Scriptures has come out and I am off to the book-seller to pick up a copy. As Ponce de Leon, otherwise a sensible enough fellow, knocked about the world looking for a nonexistent fountain of youth, so I continue to look for the new version that will make any other new versions unnecessary by bringing out the meanings of the Holy Scriptures as sharply as the developer brings out the details of the picture on a photographic plate.

But it never works out that way. After poring over the new book for a few days or weeks and finding that it is just one more version, I put it aside and return to my first love, the familiar King James Bible. I know its mistakes very well, its mistranslations and confused tenses; I should, for the Bible teachers are forever correcting it in public and the introductions to the new versions never tire of pointing out these flaws in the grand old English Bible.

It has been my experience that the new versions make at least one mistake for every one they correct, so by the time the trusting reader has reached the last chapter of the Book of Revelation he is back where he started and just goes out by that same door where in he went. And in the meanwhile he has lost the incalculable benefit of constant and intimate mental association with the clearest, richest and most beautiful English to be found anywhere among the libraries of the world, the Authorized Version.

I believe that my error has been that I have nursed the hope, perhaps subconsciously, that my dullness of spirit and coldness of heart are the result of not hearing the truth expressed clearly enough in the common language of the street; that if I could hear a promise or a commandment couched in different words it would be easier to believe and obey. But this is a gross fallacy. Words are only arbitrary symbols to convey meanings, and the meaning is all that matters.

God would impart an idea to mankind, so He employs a verbal symbol which the reader can understand. That is what language is for, and that is all it is for, unless, as I have suggested above, the language becomes a thing of beauty in itself and

so exerts a cultural influence upon those who read it and hear it spoken. But that is secondary; the primary purpose of language is to express truth, and it is before the bar of truth that we must all stand at last.

Mark Twain, when asked what he did about the passages of Scripture he could not understand, is supposed to have replied that these did not bother him. "But the ones I *can* understand," he said, "often make me sweat." I believe that there is serious danger that we ignore the plain truth (which, incidentally, is about the same in all versions) while we search for novel meanings and more modern expressions of old truths which we know well enough but make no effort to obey.

The chief purpose of the Word of God is to reveal saving truth, to bring men to Christ, to make them holy, to draw them into loving communion with God and to teach them how to do good to all men, especially to them that are of the household of faith. Let a man study prayerfully any of the generally recognized versions, done by proficient and responsible scholars, and the Spirit will quicken the truth to his heart and lead him toward the ends God has in view for him. Almost everything depends upon his response to the Spirit's workings. While

it is important that the translation be accurate and faithful, yet better versions do not make better men.

And this brings us to consider those translators who think to do God service by packing into the English text every possible shade of meaning the word will bear in the original. The synonyms are put in brackets and the reader, apparently, just takes his choice.

This would never do anywhere else. Imagine reading to a child,

"Twinkle, twinkle (blink, wink, shine intermittently, sparkle), little (diminutive, small, wee, tiny) star (heavenly body, luminary, orb, sphere), How I wonder (question, puzzle over, dubitate) what you are (be, have identity with, belong under the description of), Up above (atop, opposite to down, contrary to direction of gravity) the world (the earth, the abode of human-kind) so high (elevated), Like a diamond (gem, precious stone, crystallized carbon) in the sky (the heavens, the firmament, the empyrean)."

Yet this is the latest religious word game in evangelical circles and we are all urged to play at it. For myself, I cannot keep serious while reading such a version, so I just pass up these uncertain translators and turn to one who can make up his mind. I have a secret love for decisiveness.

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The Subscription Campaign

Sunday, October 22, is the first day of the annual ALLIANCE WITNESS Subscription Campaign. It runs through November 26. During this time we hope to receive renewals from all our present subscribers, as well as to receive many hundreds of new subscriptions.

Throughout our seventy-eight years THE ALLIANCE WITNESS has not changed its purpose; we refuse to be drawn into religious controversies or to promote a popular Christianity. We insist on being what we were founded to be, a magazine dedicated to the deeper Christian life and the cause of world missions. And we believe that in this present day, while the nations of the earth are boiling like a vast kettle, our ministry is more important than ever.

Our long-time friends do not need to be "sold" on the value of the WITNESS. We urge all our readers, however, to do all they can to extend its influence. Give gift subscriptions; introduce the magazine to others and urge them to subscribe; coöperate with your local Campaign committee in sending in your subscriptions early; pray that God will bless in this effort to bring praise to His name and blessing to the ends of the earth.

It is quite natural for us humans to ignore the high moral intent of the Holy Scriptures and get lost in verbiage. "Blessed are the poor in spirit: for their's is the kingdom of heaven," says the old version, and multitudes over the centuries have knelt in penitence and tearfully sought to know true poverty of spirit; lately the fad seems to be to try to find shades of meaning for the words and to express them in more colloquial language. I wonder if anyone benefits by having the same thing said several different ways for him.

A few hundred years ago it was considered very much the thing for ministers preaching in English to interlard their sermons with frequent Greek and Latin words and phrases, always left untranslated by the speaker. His hearers were no doubt duly impressed with his learning but they had not the faintest notion what he was talking about. He has now been displaced by the preacher who knows enough Greek to make him uncomfortable and can never resist the temptation to turn every sermon into a classroom lecture. I have sometimes thought (and I trust not uncharitably) that the knowledge of a little Greek is a great convenience to such a man, for the Greek being a remarkably accommodating language enables him to preach anything he wants to without being challenged.

All this is not to cry down true scholarship nor to discourage honest attempts to put the Bible into modern speech. It is rather to confess that I have not become a holier man nor a better preacher by my incurable

addiction to new versions of the Scriptures. I find that if I am failing to live in accordance with the will of God I get no relief by reading about that will in a new translation.

As soon as God shows a man the way, it is his duty and happy privilege to walk in it. If he refuses or neglects to walk in it he may seek some temporary consolation by looking about for some version that will say the same thing to him in a different way. While he is jockeying about for new shades of meaning his conscience may get a bit of rest, but I am sure that a faithful God will not let him escape. Sometime he'll have to face up to the meaning of things, no matter in what version they are expressed.

As I write I can see fifteen versions before me without turning my head and there are many more stashed about here and there. And they all say the same thing to me; namely, that I must trust Christ Jesus the Lord as my Saviour, love God with all my heart, soul and mind, and my neighbor as myself. They all say that I must be holy, humble, obedient, prayerful, pure, kindly, courageous and faithful. They all say that God is my Father and the Holy Spirit the inhabitant of my nature through the mystery of the new birth. And they all end with the cry for Christ's returning.

I really don't need any more new versions, but I'll probably buy the next one that comes out. Maybe someday I'll find something sufficiently different to justify the expense. But I haven't up to now.

The Man Who Prayed

*He called down
fire from heaven . . .
he was divinely and
miraculously fed
in time of drought . . .
he brought a boy
back from the dead . . .
and his career ended
in a most startling way.
Centuries later
he was called a man
just like ourselves
and his
biography pointed to
Another. . . .
Actually, his
whole life was summed up
in two words.*

By

REV. HAROLD M. FRELICH

ELIJAH'S biography is brief, but it speaks volumes. It can be reduced, in our English Bibles, to two words—"he prayed." Its very brevity is its recommendation, for prayer is not something that one writes about but what one does.

The impact of Elijah's life recorded in the New Testament is as pronounced as the channel of a fast-flowing and deep-cutting river. John the Baptist came in the spirit and power of this ancient prophet (Luke 1:17). Christ Himself was thought to be Elijah (Matt. 16:14). And when our Saviour hung on the cross and uttered that cry, "Eli, Eli, lama sabachthani," some thought He called for Elijah.

Jesus' reference to Elijah's being sent to the widow of Zarephath (Luke 4:25, 26), and the desire of James and John to call down fire as Elijah had done (Luke 9:52-56; cf. 2 Kings 1:9-12), and Paul's comparison of Elijah's day with his own (Rom. 11:2-5) can hardly be classed as biographical statements.

We must look elsewhere in the New Testament for Elijah's biography and it is found only once. James gives it: "He prayed earnestly that it might not rain: and it rained not . . . And he prayed again, and the heaven gave rain" (5:17, 18). It is the story of released power, condensed to capsule size so that all can carry it with them. Its simplicity allows everyone, the high and the low, the beginner and the aged saint, to put it into practice.

The brevity of the biography is not its only feature. It is remarkable for what it leaves out. Nothing is said about his being fed of ravens. Here is a sweet morsel for any author, but Elijah's food and drink were only incidental to his chief work.

And when the brook failed, God had another means. A widow of Zarephath, of the Sidonians, was divinely commissioned to feed him. During the balance of the drought the little trio—the widow, her son, and Elijah—never reached the bottom of either the jar of meal or the bottle of oil.

Those days in Zarephath also gave birth to a more stupendous miracle. When the widow's son became sick and died her honored guest took him

into his own chamber and prayed until life returned. What importance these events would have taken in any biographer's collection. But the divinely inspired penman of the New Testament brushed them aside. After all, miracles are not an end in themselves but a means to an end. It is possible to see the glare of miracles and yet fail to worship the glorious One back of them. It is not Elijah's miracles but his prayer-answering God to whom our attention is drawn in his brief New Testament biography.

FIRE FROM HEAVEN

Of all the amazing events in Elijah's ministry, none was more dramatic than the fire on Mt. Carmel. It vindicated Jehovah and designated Elijah as His prophet. The people of Israel were there, summoned to the great contest. Should they worship Baal or Jehovah? The prophets of Baal were there—four hundred and fifty of them. These were augmented by four hundred prophets of the groves, representing the goddess whose symbol was the tree trunk. She was the goddess of fertility and so-called love. Idolatry expresses itself in impurity. Jezebel had sown the land with these vampires who sucked the good of the country and ate at her table. Elijah was there, the master of ceremonies. And Another was there, unseen yet soon demonstrating both His presence and His power.

The stage was set and the actors stepped forth. Baal's prophets appealed to their god with cries and spurting blood for many screaming hours. But their noise produced nothing but the mockery of the man of God who knew whereof he spoke. Baal's baffling silence was not broken in spite of his jumping, screeching votaries, for "there was neither voice, nor any to answer, nor any that regarded" (1 Kings 18:29). This went on until the time of the evening sacrifice.

Then Elijah took his turn. The preparation for the fire took longer than for the fire itself to fall. The altar had to be repaired, for God's fire falls only when the right foundation is laid. Then the altar and its offering and the moat around it had to be soaked and filled with water,

for the miracle must prove to be truly divine.

The prophet's prayer was simple and direct. It was an appeal to the God he knew, and its motive was pure. "Let it be known this day that thou art God in Israel . . . and that I have done all these things at thy word" (verse 36). It occupied only a minute, but that was quite enough, for it came from a heart that was in continual contact with God. The answer was immediate and complete, consuming even the stones and dust. As the fire came down, the people fell on their faces while their acknowledgment ascended to the skies: "Jehovah, he is God" (ASV).

AFTER THE CONTEST

From the tension of Carmel to the silence of Sinai was quite a drop, but it was a necessary chapter in the life of this servant. Jezebel's threat to kill him filled Elijah not with fear of death but with disappointment. Where was the revival he had expected after the remarkable demonstration at Carmel? This wicked instrument of Satan was as vociferous as ever. Disheartened and discouraged, the prophet fled to get away from the whole burdensome affair. He was the only defender of the faith left, or so he thought. When he reached the quiet of the cave, he learned from the voice of stillness that God was not dependent on him entirely, but He had others who could carry out His plan in dealing with Israel, and Jezebel, too.

Elijah was sent back to anoint Hazael to be king of Syria, Jehu to be king of Israel, and Elisha to be prophet. "And it shall come to pass, that him that escapeth from the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay" (1 Kings 19:17). If we do not constantly cast our burden on the Lord in prayer, the burden of the world will rest too heavily upon us. Elijah continued to be used of God, but with a new understanding of His ways.

When his career drew to an end Elijah's departure from the earth was so startling that even the Bible school students of his day could not believe it. Wise Providence decreed that he should not be caught up from any of the contemporary schools. Gilgal, Bethel and Jericho could all

God wants us not as manufacturers of prayer but as channels for it

boast of such educational institutions, but none of them could boast of being the school from which Elijah ascended. Had it been so, what an edge that school would have had on the others, and what advertising thunder: "Enroll at Gilgal, the school from which Elijah went up to heaven. The spot is marked with a granite slab."

Moreover, there was too much self-conscious learning in these schools. Both at Bethel and Jericho the "sons of the prophets" were eager to display their knowledge to Elisha. "Knowest thou that Jehovah will take away thy master from thy head today?" And in both instances Elisha cut them off. It was not a time to advertise their knowledge but to seek Elijah's God.

In addition to this, if one is to judge by the Jericho school, there was too much unbelief. The only man who could report what had happened to Elijah was Elisha. He alone saw the chariot and horses of fire. He alone saw the object of his admiration and emulation ascend to heaven. Could the students of Jericho be expected to lean on the report of one man? Preposterous! They must investigate; their reasoning must be satisfied. They urged Elisha to let fifty of their strong students go and search the country, "lest the Spirit of Jehovah hath taken him up, and cast him upon some mountain, or into some valley" (2 Kings 2:16).

They were so insistent that finally Elisha consented. Three days' search uncovered nothing but their own chagrin and Elisha's vindication. They may have been on the dean's list, but they were not on the register of active, personal faith. They majored in self-assertion, rationalization and debate, and could carry their argument, but they minored in the spiritual exercises of faith, hope and love. They were in no condition to view the magnificent flight that Elisha had seen. They were quick to bow to Elisha and show deference to human achievement, but they were slow to recognize that it was not so much the spirit of Elijah as the Spirit of God that rested on Elisha. Had they written Elijah's biography they would have emphasized the very

events that divine inspiration in the New Testament has ignored.

Elijah appeared on the scene suddenly and departed climactically. Between these two events his career was dotted with demonstrative experiences and outstanding miracles, a tempting array from which any biographer could have selected and recorded with headline fervor the story of this unusual seer.

Men look for something that will draw the crowd, that will tickle the fancy, that will feed the imagination. God looks for the man who will pray, who will take advantage of the inestimable honor of entering the audience chamber and coöperating with the Sovereign of the universe as He moves the issues of individuals and nations.

The sacred biographer in the New Testament has not even stopped for a moment to mention the spectacular manifestations on Mt. Carmel, but has taken us higher to the top of that mount into the prophet's workshop. There we see him at the labor that delights heaven and changes earth. He is praying.

CHANNELS, NOT MANUFACTURERS

And who is it that is praying? Elijah is introduced to us not as a miracle-working prophet nor as a champion of righteousness, though he was all that. He was a man of "like nature" (margin) with us. This makes prayer possible for the most self-abasing and insignificant member of Christ's body. It is simply the incense arising from the yielded heart of flesh, the treasure outpoured from the common vessel of clay, the flame leaping from the humble desert bush. Any man of "like nature" may participate in this ministry. With all of our qualifications or disqualifications, God wants *us*, not as manufacturers of prayer but as channels for it.

The time when Elijah prayed is significant. It was after the great exhibition on Mt. Carmel. Most men would have been content to glory in this marvelous victory and plan itineraries to publicize it. This is the very reason we so often lose our victories. We do not follow them with prayer. We capitalize on the victory instead of pressing through

to the downpour. The same God who had sent the fire must now send the rain. Of the two experiences the latter took more out of Elijah than the former. But he went to his task without wavering.

Note how he prayed. He was ready to put his whole soul back of it, and take time in so doing. Perseverance is not the work of minutes. "He prayed with prayer" (ASV margin). He did not pray in lassitude or with a meager desire for the answer or merely from a sense of duty, but "with prayer." This entailed faith. The servant was no help in this respect. He was merely on hand as a bystander, not a participant.

Six times Elijah sent him to look out from the promontory of Carmel over the Mediterranean. Six times he came back with the dull report, "Nothing!" But Elijah did not stop. He continued to bury his head between his knees and cry to the living God. The seventh time the servant's report was nothing to inspire faith: "Behold, there ariseth a cloud out of the sea, as small as a man's hand" (1 Kings 18:44 ASV).

He saw the smallness of the cloud, and it didn't mean rain to him. But it was enough for Elijah. Prayer was answered, and the deluge was on the way.

As is so often the case in prayer, the one who prayed was the first to receive blessing from the answer. Elijah was so refreshed that he ran ahead of Ahab many miles, escorting him to the gates of Jezreel. He was strengthened by the "hand of Jehovah," and stimulated by the effectiveness of prayer. "He prayed . . . and it rained not . . . And he prayed again; and the heaven gave rain."

And prayer is still at our disposal, child of God. You who are nearing the end of your journey may feel regretful that you cannot record the slaying of four hundred and fifty prophets of Baal, and the falling of fire from heaven. You have a sense of insecurity and feel the need of something in your life's story on which to lean. Learn from Elijah's story.

And you who are just beginning your journey, what is your ambition? To leave your mark in the world by unusual experiences? To be known for the spectacular work you have

performed? Listen to God's appraisal. It is the brief biography of a life whose experiences were arresting, whose influence was international and whose exit was majestic. But all this is superseded by the statement concerning Elijah's praying, the work that is above every work.

In the final summary of one's life there can be no commendation greater than this crowning epitaph, simple but potent: "He prayed."

◆ ◆ ◆

Christian periodicals are indispensable for the Christian family. In them all members of the family will find material that is pertinent and practical, whether it be devotional material for the family altar, articles of great importance for the adults or missionary stories to interest and challenge all, especially the children, to consider missionary service.—V. RAYMOND EDMAN, President, Wheaton College.

*Renew your subscription to
THE ALLIANCE WITNESS*

Continuing Disturbance in the Congo

By REV. LOUIS L. KING

Since the annual Mission and Church conference was held in July (see 9/20/61 issue, page 10) the situation in the Congo continues unsettled.

Rev. D. C. Kopp, chairman, writes of Bible conferences, special meetings and pastors conferences rich in spiritual blessing. Great companies of earnest people have gathered for these convocations. Mr. Kopp has been the speaker at most of them and reports that he has been graciously received by all.

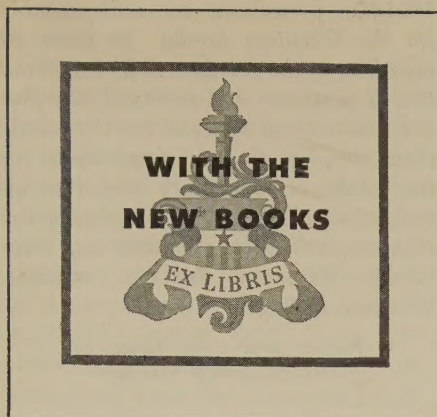
The school problem remains unresolved. The schools were reopened in mid-September but without government subsidy and without Mission aid. (We had given \$12,000 in 1960 and \$54,000 in 1961; the cost for 1962 would have been \$90,000.) The promises made by the central government to support the schools financially have not materialized. The churches are, therefore, collecting a small amount of tuition from the parents but not enough to pay the more than two hundred teachers. As a result, teachers who were active in creating anti-Mission disturbances last year are again restive. Their emotions are mounting.

Another and more ominous source of disturbance is the UPROMA—United Protestants of the Mayumbe. This organization's membership, although not large, is led by strong-minded dissidents, some of whom the Congo Alliance Church has had to discipline for improper conduct.

A few, however, are Christians of good reputation. The group aims to secure complete control of the school property, the administration of the church, and the Mission bank accounts. They are anti-Mission and are seeking to destroy the influence we have with the church.

UPROMA claims to want a united church of the whole Congo. They seek a relaxation of the church's stand against worldly practices, especially smoking and drinking. This, therefore, is a minority party organized outside the church but with the purpose of harassing its leadership until they give in to their demands. These have been caught in the spirit of turbulence which prevails throughout the Congo. Their idea of independence is that they have the right to tell others what to do and how to do it. Anyone who objects is an enemy of the new Africa and he must be made to comply—or else.

The Christian and Missionary Alliance, like all missions working in today's Africa, finds that proclaiming the gospel in the midst of revolution is considerably complicated and fraught with difficulties. We are carrying on in victory; nevertheless earnest prayer should continue to be made for a solution to the school problem, for the safety of the missionary staff, and for spiritual victory for all who profess the name of Christ in this land.



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The Glorious Body of Christ, by R. B. Kuiper. Wm. B. Eerdmans Publishing Co. (1959), Grand Rapids, Mich. 383 pages, \$4.95.

This volume deals with the increasingly popular study of ecclesiology, or the doctrine of the church. Its author, R. B. Kuiper, is professor-emeritus of Westminster Theological Seminary, Philadelphia, Pa., and president-emeritus of Calvin Seminary, Grand Rapids, Mich.

The chapters of the work are brief and succinct, covering practically every phase of church doctrine, polity and organization.

The author has several basic doctrinal propositions which he ably presents from the historic Reformed viewpoint. He believes that the founding of the church antedates Pentecost by centuries, yes, that the church existed before the creation of man, and hence, only God can be its author. He excoriates modern dispensationalism for failing to recognize and to teach this. Abraham, David and all the true Old Testament saints were members of this church in the same way that the saints of the New Testament period are members of it. The relationship of Pentecost to the church is that upon the day of Pentecost God built the church in accordance with the promise of Jesus Christ, "Upon this rock I will build my church" (Matt. 16:18).

The second proposition is that the church is built upon the teaching of the apostles. By this statement the author obviously does not mean what the Church of Rome means when she relates the apostles, especially Peter, to the church. Rather, Prof. Kuiper claims that the doctrine of the apostles, as found particularly in the Acts and in the Epistles, constitutes the framework of reference for the church in things

doctrinal. Any willful deviation from this standard is tantamount to treason.

The third doctrinal assumption is that Christ is the risen, glorified Head of the church, which is His glorious body. The church stands in vital, organic relationship with its glorified Head.

Kuiper, though he never descends to the level of smallness, is nonetheless quite critical of much that is conducted by the church, and more especially outside of the church, in the name of evangelism. He thinks that much evangelism is a poor and rather pathetic substitute for the lost art of instructing the youth. But, as fine as it is, instruction, unless it leads to commitment, will also be a poor substitute for evangelism. There is, however, much that our churches which have been neglectful in the field of instruction should take to heart.

Kuiper, as a Reformed theologian, believes in "covenant youth" and that baptism, in the form of christening, has replaced circumcision. However, he does not teach that this act equals regeneration, but rather that christening places the child of the believer in such relationship to Christ that the potential will become the actual. Nevertheless, he warns the reader not to rely upon this rite of the church for personal salvation.—JOHN F. GATES.

Three Aspects of the Cross, by Theodore A. Hegre. Bethany Fellowship Press (1960), Minneapolis, Minn. 276 pages, \$2.75.

The "three aspects" are the substitutionary death of Christ, through which we may have full salvation; our identification with His death and resurrection, through which we may have sanctification; our daily dying to self, through which we may walk with God and serve Him. The teaching is clear, sensible, easy to understand—and in places easy to disagree with. Generally this is the Keswick teaching, though some of Hegre's best points are general. He shows us how much we lose by following any but the necessary dispensational concepts, and he objects to the mechanical and schizophrenic theory of "two natures."

Basic is his stress of the need for the work of the Holy Spirit. The author prefers the use of the term "baptism of the Spirit" for the initial filling of the Spirit, and suggests that some who are afraid of the word "baptism" have trouble achieving "filling." But, alas, it is equally true that there are those who speak convincingly of a baptism of the Spirit whose lives do not prove to the beholder that a once-for-all (as he believes) change has continued to have effect. Perhaps we should not only avoid quibbling over terms, but

be careful about making claims. How the church needs the hunger for the work of the Holy Spirit in us, whatever theological terms we may use and however we may describe this work.

There is a virtue in Hegre's simple and direct manner of presenting the subject of the cross in our lives, even though at times he may seem to some to cite Scripture as proof when to some readers it doesn't mean exactly what it means to him.

May the book help some find a Christian life they have scarcely believed possible—even though an understanding of the book's simple diagrams will not in itself change a life. Only individual desire for God can begin that miracle.—HELEN SIGRIST.

The Cross Still Stands, by Alfred Doerfler. Baker Book House (1960), Grand Rapids, Mich. 135 pages, \$2.50.

The subtitle of the volume is "The Friday of the Crucifixion," and this indicates the scope of the book which includes sixteen brief chapters on different aspects of the cross. The author relates in a practical way the death of Christ to the experience of the reader.

This is a splendid devotional book and will find its place as another worthy volume in the list of Lenten readings. It was written by the founder and pastor-emeritus of the Pilgrim Lutheran Church, St. Louis, who initiated the practice of broadcasting Sunday morning services over Station KFUD. Dr. Doerfler is the author of several other books, including *The Burden Made Light* and *The Mind at Ease*.—GILBERT H. JOHNSON.



Books in Brief

The Children's 'King James' Bible, New Testament. Modern Bible Translations, Inc., Evansville, Ind. Harper and Brothers, distributors. 688 pages, \$5.95.

Here is a new Bible for children—new in format, translation and concept. It does, however, have the reverence, dignity and familiarity of the King James version. It is a faithful translation in words easily read and understood by fourth grade children of the texts used by the translators of the King James Bible. Some of the familiar portions, and those usually memorized, are left unchanged.

Included in the text are two-page stories from the Bible told simply, factually and vividly. These are illustrated (some in color) and have been included for reading to small children. A child's glossary is included.

Jay Green is editor; 'Peter' Palmer is responsible for the stories; Manning de V. Lee did the illustrations.



THE RELIGIOUS CARAVAN

DAVID R. ENLOW, Reporter

AT HOME

Lawyer says new Bible libelous: Lawyers are being libeled by the New English Bible, says Ontario's Attorney General Kelso Roberts. By substituting the word "lawyer" for "scribe," he says, the new version consistently links the profession to the Pharisees. Speaking before an audience of lawyers, including Canada's Prime Minister John Diefenbaker—at the opening of the county courthouse—Roberts cited one passage: "Alas for you, lawyers and Pharisees, hypocrites."

Says churches can use public schools: "Off hour" voluntary Bible clubs and religious groups may use public school buildings for classes or services, Michigan's Attorney General ruled at Lansing, Mich. Paul L. Adams said Michigan laws give local school boards the authority to provide such space to religious groups if those attending are outside the jurisdiction of the school system. He said local boards may permit church groups to hold Saturday or Sunday services, as well as sponsor Bible clubs or classes after school hours, if attendance is voluntary and if the authority of the school system is not involved.

Orient Crusades changes name but not ministry: An extension of the work of Orient Crusades in Argentina has necessitated changing the mission's name to "Overseas Crusades, Inc." Three years ago a new field was opened in Argentina, and plans call for opening a new work in Brazil in 1962.

ABROAD

"Immodestly dressed tourists, go home!": Government authorities in Jordan have issued a warning to all foreign women tourists that they must wear "modest and decorous" dresses when visiting the holy places in Jerusalem's Old City and Bethlehem, both under Jordan control. Jordan Radio said many foreign women wore shorts and other "immodest attire" when visiting the Mosque of Omar (a Mohammedan shrine), the Church of the Nativity and other places of sacred significance to religious believers. The broadcast added that strict measures would be taken against offenders.

Reports seeing Peter's tomb in Jerusalem: Rev. F. Paul Peterson, for seventeen years a missionary to Brazil and the president of the Latin Christian Mission, says he

recently stood in a cave in Jerusalem and saw the coffin of the apostle Peter. "The (remains) were found in a bone-box," he said, "on the outside of which was clearly and beautifully written in Aramaic 'Simon Bar Jona.'" The discovery is outlined in Mr. Peterson's book, *Peter's Tomb Recently Discovered in Jerusalem*. He describes the find as the "greatest discovery since the time of Christ—that Peter was buried in Jerusalem and not in Rome."

British church groups may join in ad campaign: Plans are under way in London to establish an interdenominational committee to launch a joint advertising campaign with the aim of increasing church attendance. The program would resemble one conducted in the United States for more than ten years by Religion in American Life through ads in newspapers, magazines, public transportation facilities and over radio and TV.

Ceylon imposes visa tax on missionaries: A new decree issued by the government of the predominantly Buddhist island of Ceylon requires all foreign resident Christian missionaries to pay an annual visa tax of \$84.00. The new tax, designed primarily to discourage the immigration of Indian missionaries, was decreed in spite of protests by a number of Christian leaders.

PEOPLE

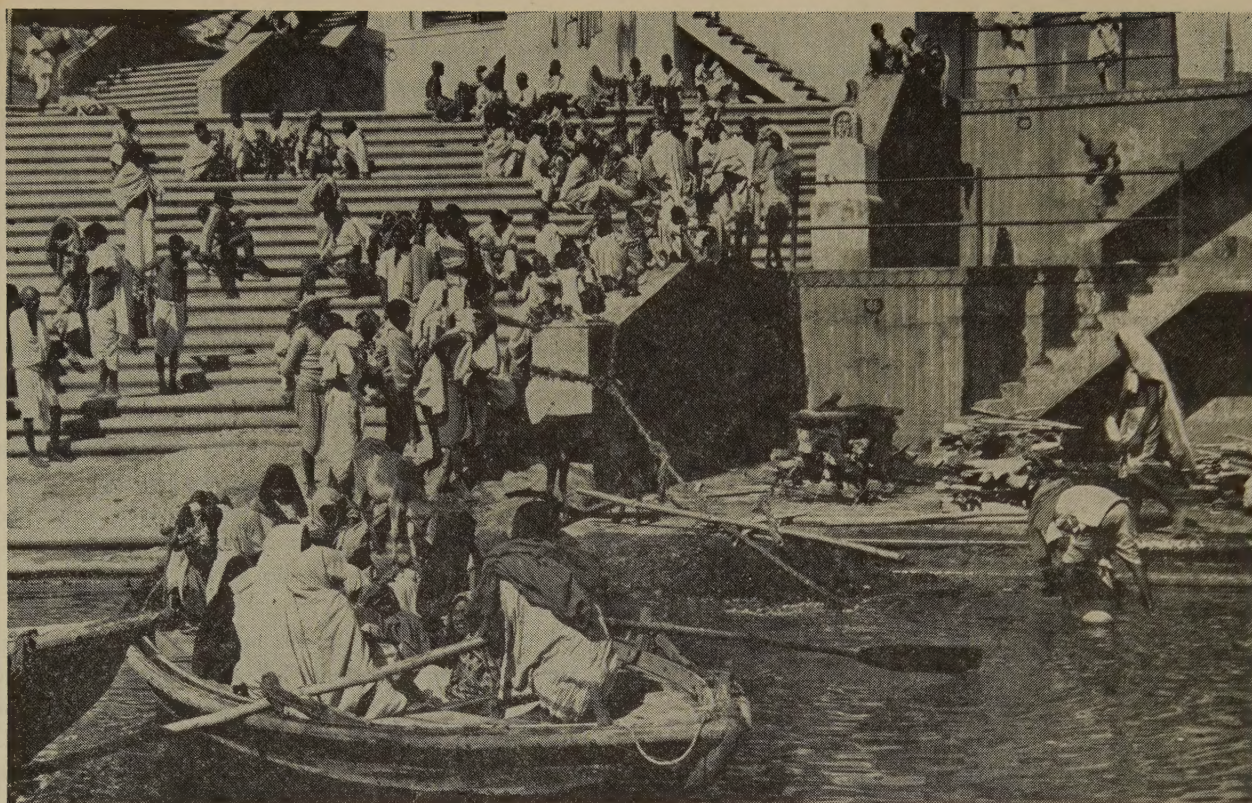
Dr. Asquith elected editor of ABC publications: Dr. Glenn H. Asquith has been named editor-in-chief and executive director of publications of the American Baptist Publication Society, which has its national offices in Philadelphia. Dr. Asquith has been executive secretary of the Philadelphia Baptist Association since January, 1960.

Dr. D. Reginald Thomas, British-born pastor of the First Presbyterian Church in historic Germantown, Pa., has been selected to succeed the late Dr. Donald Grey Barnhouse as speaker on The Bible Study Hour. The coast-to-coast program is an undenominational program of Bible study broadcast weekly by the NBC radio network and fifty independent stations throughout the country.

THE PRESS

New Moody course out: Through its correspondence school, Moody Bible Institute has launched an adult education program entitled "Give Adults an Opportunity to Learn." The program is applicable to classes in churches, Sunday schools, homes and service groups, according to Herbert Klingbeil, director of the school.

The Sunday-School World observes centennial: *The Sunday-School World*, published monthly by the American Sunday-School Union, is observing its centennial this year. The first number of the magazine, more familiarly known as the *World* by the missionaries of the Union and subscribers, was dated March 6, 1861.



PHILIP GENDREAU

Relatives watch from a boat the preparations to burn a deceased person at a shrine on the Ganges River, Benares

India and Communism

India's government is attempting to do something definite about her tremendous physical and economic problems, but the Church of Christ must rise to its responsibility in prayer so that her millions may yet be evangelized . . .

By WINIFRED S. SANFORD

SINCE going to India in 1946 I have witnessed the birth of a nation. That nation is committed to the democratic ideal in its new government and to an international policy which attempts a sense of world responsibility. But the situation is grave and calls for intercessory prayer.

The life of a newborn child in that part of the world is precarious. Will the new democracy of India have more than the one-in-four chance of the children of India for survival? Hunger, disease, malnutrition, illiteracy, lack of proper sanitation, economic exploitation, an almost unbelievable poverty—all these things threaten India as they threaten many undeveloped countries from Gibraltar to Malaya, causing these nations to look for *any* way that promises relief.

Beyond all this the very root of the matter is spiritual. There must be a transformation of the people by the gospel of Christ before these conditions can be dealt with adequately.

The new government is attempting to do something definite about the tremendous physical and economic problems which face India. But the Church of Jesus Christ must rise to its responsibility in prayer that evil forces shall be pushed back and India's millions yet be evangelized. The alternatives are sobering. Communism? Possibly—very possibly; for it thrives on poverty and hunger and unrest.

There are approximately six million Protestant Christians in India, of whom not more than two million are active in the Protestant church. The Mar Thoma Church, founded according to tradition by the apostle

Thomas, should have been a strong evangelistic agency in the land of India. God did not leave this country without a witness. But this church has failed to carry out the Great Commission. In an area of the southern province of Kerala, where the Mar Thoma Church has many members, the Communists have seized control at times.

A bright spot in this darkness is the fact that in recent years some Kerala young people have entered Union Theological Seminary at Yeotmal, in North India. This is the largest theological seminary in the country and its educational standards are very high. The medium of teaching is necessarily the English language, and educated students from countries outside India also attend. The seminary is thoroughly evangelical. Among its graduates are

outstanding pastors and missionaries who are working in India and surrounding countries. A number of evangelical missions, including The Christian and Missionary Alliance, are cooperating in this vital effort.

Communism appeals especially to the students. Its philosophy of a classless society is popular with young, inquiring skeptics who are losing confidence in their old gods of silver-plated metal and trappings of tinsel. These young people are suffering the results of three thousand years of a rigid caste system. They see powerful, moneyed interests of India manipulating the new government for their own ends.

The only effective barriers against Communism are spiritual, not physical. True Christianity is concerned about people; but the Church of Jesus Christ is failing to convince the people of its concern, while Communism leaps forward.

Listen to a challenge from Moscow as printed in the *Gateway Beacon*: "The gospel is a much more powerful weapon for the renewal of society than is our Marxist philosophy, but all the same, it is we who will finally beat you. We are only a handful and you Christians are numbered by the millions. But if you remember the story of Gideon and his three hundred men, you will understand I am right. We Communists do not play with words. We are realists, and seeing that we are determined to achieve our object, we know how to obtain the means. Of our salaries and wages, we keep only that which is strictly necessary and we give the rest for propaganda purposes. To this propaganda we also consecrate all our free time and a part of our holidays. You, however, give only a little time and hardly any money for the spreading of the gospel of Christ. How can you believe in the supreme value of the gospel if you do not practice it, if you do not spread it, and if you sacrifice neither time nor money for it? Believe me, it is we who will win, for we believe in our Communist message, and we are ready to sacrifice everything, even our lives, in order that our cause shall triumph. But you Christians are afraid to soil your hands."

The Communist forces started with a handful. They have in thirty-five

years taken over more than one billion people—and they continue. At the present rate of increase, the population of the world will double in less than fifty years. At the present rate of increase, there will be eighty million more people in the next ten years in India. This country is now the seventh largest on earth. No nation is more diverse or has more serious problems. Most powerful of the minority parties is the Communist Party of India (CPI). During the Chinese-Indian boundary disputes last year the CPI never outrightly defended India and never outrightly condemned China. This was an eye opener to the Indians and has undone the Communist Party in the minds of millions. The statement has been made that it can bring the city of Calcutta to a standstill whenever it wishes to: compelling trams to stop, banks and government offices to lock their doors.

Another alternative is that India may turn to those powerful conservative groups which are determined to make the nation a Hindu religious state. India is now a sovereign democratic republic with a parliamentary form of government. The chief political party is the National Congress Party. Through this party freedom was won under the leadership of Mahatma Gandhi. Under Jawaharlal Nehru, Prime Minister, the Congress Party has guided the affairs of India ever since. In India's flag the saffron color represents the Hindus; the green, the



How One Church Did It

Last year one church actually increased its total of ALLIANCE WITNESS subscriptions by more than 30 per cent. Here is how they did it:

First of all, thirty "ALLIANCE WITNESS Boosters" pledged themselves to secure ten subscriptions each—renewals, new subscriptions, or gifts from themselves—and meet the previous year's total—300. This was done the opening week of the Campaign; the remainder of the time was given to securing an extra ninety-seven subscriptions.

For the missionary convention, which was held during the Campaign period, an ALLIANCE WITNESS exhibit was set up. An entire year's supply was displayed in the background to show just what the subscriber receives. Another set was wrapped as a gift.

Thoughtful planning will help you increase your subscription total during the Campaign.

Moslems, and the white, all other groups, with Gandhi's spinning wheel in the middle. The Congress Party has much to its credit, but lately there have been instances when serious issues have not been frankly met. There are numerous caste antagonisms and arguments. Many Indians are disillusioned with politicians. Prices are high. There is inference of corruption. Jobs are too few, particularly for the educated. Standards of education are lowering as politics interfere with the universities. In all this the Congress Party, whether it may or may not be guilty, is blamed.

Presently in India a determined attempt is being made in the interest of nationalism to eliminate all foreigners whose occupation or work can be done by nationals. Recent figures put out by the government of India show that approximately 1,200 of the 5,500 missionaries who were in India in 1957 have been barred from returning after furlough. Mostly this has been done by refusing to grant visas and, in some cases, in refusing re-entry permits. The missionary staff now is probably somewhat over 4,000.

There is no hope or expectancy of winning all of India's millions to Christ. But we are commanded to take the gospel to every nation, tribe and people, that the Lord may call out a people for His name, build His Church—and when it is complete, come to take it to Himself. *This* is the hope of the church. With a heaven-sent revival and a strong lay movement, the church in India could complete the evangelization of the nation. Is this not an urgent call to you and to me to pray for this very thing?

The great majority of India's millions still live in villages dotting the plains, plateaus and mountains. A small percentage of the people live in cities and towns. It is probable that at least 80 per cent of the villages of India have never yet been reached with the gospel. Nearly half of India's national income is derived from agriculture, and two-thirds of the working force labor in field and forest. India is also a rising industrial nation. Thirty out of every one hundred persons work in industry, commerce or transportation.

In general India is still poor,

though she is not poor in major resources. The Creator has blessed her with sixty billion tons of coal in her hills and one-fourth of the total world reserves of iron. India is poor because there is not enough food or employment for all her people. Hindu religious beliefs have much to do with this. Because the cow is held sacred, decrepit animals are kept alive and fed food which could be used to relieve the hunger of human beings. Meat and milk which would give strength are denied those who so need that strength. I saw in a temple at Benares "sacred" monkeys being protected and fed and worshiped, while hungry little children roamed the streets outside.

Yet the present poverty is not so much starvation as fatigue and enervation and deterioration. Today there are no famines, as in 1943 when a million people starved to death in Bengal. The United States is sending millions of tons of wheat and rice to India, part purchase and part gift, to tide over the deficit in production until 1965. Nevertheless, with the fantastic population growth in India her hungry poor will still be hungry.

The main religion of India is Hinduism. Of her 430 million people 85 per cent profess this religion. There are also forty million Moslems, perhaps nine million Christians and three million Buddhists. Though Hinduism unites its followers, it also divides them through the caste system which creates a thousand worlds within a world. We have the high-caste Brahman and the out-caste who handles dead animals. There is the fisherman and also the cotton weaver. Caste is based upon trade, or tradition, or geography, or family, or color, or tribe. It is disappearing in the cities of India but reappearing in politics. It goes; but it returns. You will usually see in the villages one water well for the higher castes and a separate one for the untouchables. The moral element is missing in Hinduism. Democracy cannot flourish in an environment which is not Christian. There must be a sense of caring for fellow human beings. This is one reason why without Christianity democracy will fail.

Nehru is now seventy-one years of age. A concerned India asks who

will succeed him as accepted leader and prime minister of the nation. This man who received the mantle of Mahatma Gandhi has no heir apparent. Without Nehru can the Congress Party escape break-up into in-

effective smaller parties? Will the most powerful of the minority parties, the Communist Party, step in at such a time? Are not these things a challenge to you and me to intercede for Nehru and India? ♦ ♦ ♦



First Steps Toward Reading

Jungle tribesmen in Viet Nam will be able to read God's Word

By CAROLYN GRISWOLD

THIS is a *kon* (child). Say *kon!*"
"This letter looks like a *kon*. Say *kon!*"

On across the chart the beginning reader is led until he has the letter *k* fixed in his mind. Then to the next letter with another illustration.

This is a part of a reading course set up for the Katu language with the help of Dr. Frank Laubach, well-known literacy expert. The system has been tried and proved around the world. It teaches the letters of the alphabet by association with an easily illustrated word beginning with each letter. Consonants are learned first and then vowels, together with simple story-sentences, until in thirteen lessons the alphabet is covered.

Dr. Laubach met with missionaries and national informants from many of the tribes last November at Dalat. After we had planned the alphabet book for our languages, Dr. Laubach assisted us in translating the first stories of *The Life of Christ*. We used simple sentences with lots of repetition, drawing from words already learned and adding no more than ten new words per lesson. These were to form a primer for new readers.

The imaginative pictures for our charts were drawn by the artist of the Laubach team. In Jarai the letter *p* is remembered as the first letter of their word for "pluck." Can't you see the arm reaching up to pluck the

fruit! In Bahnar the *b* for "goat" shows the goat's head with horns sticking up. In Katu *ng* is a "goose." See the egg it laid below it!

With the books all prepared and mimeographed, the next step is to use them in teaching. The key to success here is individual teaching—"each one teach one." It is expected that when the student has completed the alphabet book and the three volumes of *The Life of Christ*, he will then be able to read the Bible. This is our ultimate goal.

Louise Harrison McCraw, in an article about religious literature for the blind, made this statement: "Doubtless man can live without books, but not abundantly." Here in Viet Nam, where less than one per cent of the tribespeople can read, we missionaries have long desired to bring sight to the spiritually sightless through a literacy program. We have many Scripture portions lining our storeroom shelves, but to the majority of our Christians they are just papers with black markings tied together in a bright-colored cover. In the spiritual realm, doubtless the Christian can "live" without being able to read the Bible for himself—but he cannot live abundantly.

We long to "open the eyes" of our tribes brethren. We want our Christians, young and old, to be able to study the Scriptures. And we trust also to be able to lead unbelieving students to a knowledge of the Saviour. ♦ ♦ ♦

India—Marathi

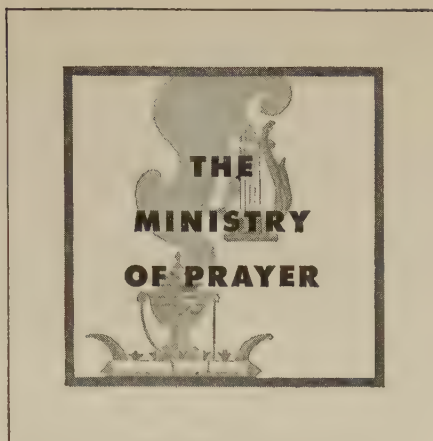
Pray that the nationals who have assumed places of leadership in the business affairs of the church may be kept from the snares of the enemy. . . . Pray for the leaders of the women's groups in towns and villages, and pray for the women themselves, that they may realize and fulfill their responsibility to witness to their own sisters with a view to winning them to Christ. . . . Pray for a Hindu woman (one of a family of four sisters, three of whom are Christians) who says that she believes in her heart but that she cannot openly confess Christ as Saviour because her husband does not believe.

India—Gujarat

The Board of Managers has expressed its willingness to hand over all administrative and property responsibilities of the Dholka Preparatory and Boarding School and the Mehmedabad Bible Training School to the national church in the very near future. The burden of this vast undertaking will rest upon the newly elected Synodal Committee. Pray that their decisions will be of the Spirit and not brought about by political maneuverings. . . . The two members of the committee who attended the conference in the Philippines in July (10/4/61 issue, p. 10) returned with a vision of what could be done in Gujarat by the national church. They are being sent to the seventeen organized churches of Gujarat to impress upon the Christians the various points of the self-support program (which includes calling and supporting their own pastor), the need of tithing and giving for the work of the Lord, the necessity of a missionary vision for fields other than their own, and also to report the blessings received.

Viet Nam

The Banmethuot Bible school opened on August 7 with students from four different tribal groups. Everyone is rejoicing over the new classroom building (6/28/61 issue) dedicated on August 27. Pray for faculty and students. . . . One of the great opportunities today is in the many resettlement villages where thousands of people are starting anew. Vast areas of the country heretofore sparsely settled and largely uncultivated are being made to produce by these industrious people. In some places the whole face of the land is being changed. The people in these circumstances seem especially responsive to the gospel message. Many hundreds have turned to Christ during the past few months. Churches are springing up faster than pastors can be supplied. A number of Bible school students have been getting their pregraduate practical training in centers such as these (3/22/61 issue). Two young men located in one village had contacts in three other villages and regular services were held in each place. Now there is a total of 450 Christians in these four villages. One



group has erected a simple chapel. These two young men returned to Bible school in August. Pray that the Lord will be manifestly present with these hundreds of new Christians.

Cambodia

Praise the Lord for the safe arrival on the field of Rev. and Mrs. Leo Leeder, the first missionaries of the Far Eastern Gospel Crusade to begin work in Cambodia. Pray for them as they study the language and prepare to work in Prey Veng and Svay Rieng provinces. They are much-needed helpers in the great task of evangelizing Cambodia. . . . In mid-July three-year-old Wesley Steiner broke his leg. Though it was set three times during three weeks, the break was still completely out of alignment. The surgeon finally operated and inserted a steel pin from hip to knee. When examined again the break was healing nicely, and the child was expected to begin walking by mid-September. The Lord was very much with him and his parents during this trial.

Thailand

For many years Christians have been praying for the salvation of Mr. Rote, uncle of Som Dee, who is presently studying in the Philippines (5/18/60 issue). Recently Mr. Rote and a friend confessed their sins and accepted Christ as their Saviour. Pray that they may be established in the faith and become bold witnesses unto the Lord. . . . Praise God that another person at Ban Khon Daeng has accepted the Lord (6/28/61 issue). This makes five young girls from this village who are Christians. They faithfully attend all Sunday services and the Wednesday night prayer meeting. Pray that they will be good witnesses. . . . Pray that the many contacts being made in Buriram, in both the Sunday worship service and in English classes, will result in people finding Christ.

Peru

On November 2 the closing exercises of the Bible school in Huánuco will be held. One student will be graduated. Several undergraduates will be going out into full-time work entirely on their own during the vacation months. This

is a great opportunity for them to obtain experience in the Lord's work; pray that they will be greatly used of Him.

Japan

Praise God for His working during the summer evangelistic efforts. Four tent campaigns were conducted in strategic areas with the result that a goodly number of seekers gathered for prayer following the evening messages. In the town of Nyugawa a baker remained to pray. Although not yet a Christian, he has invited the missionaries to come to his home to hold meetings. Pray that soon this entire family will be saved. . . . Through the ministry of the field chairman and two of the national workers rich blessing came to all who attended the deeper life conference on Miyajima Island (7/26/61 issue).

Philippine Islands

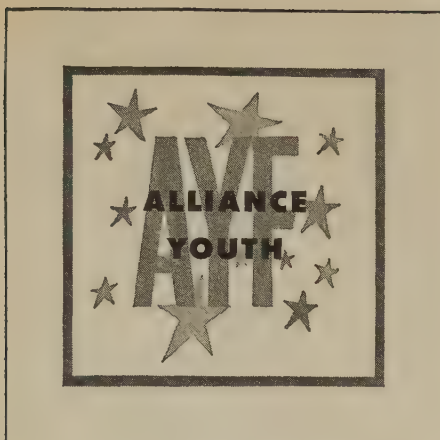
One of the national pastors ministering in a Subanun pagan area wrote after conducting a Bible conference in his church: "Souls were reconciled and ushered into the heavens by the in-working of the Holy Spirit. From time to time souls are now being added to the church. The church building during regular services is now full to overflowing and many stand outdoors to give new people an opportunity to enter and to listen to the Word of God. My own heart was touched to see people revived and restored unto the Lord. As of now the church is enjoying the best attendance in its history."

Indonesia

Praise God for needed reinforcements to the missionary staff. One couple has arrived on the field; two others will leave within the next few weeks. . . . Pray that God will give the personnel, funds, faith and determination to launch an all-out effort to establish churches and youth centers in the larger towns and cities of Kalimantan. Pray, too, that the national church in Indonesia will rise to the challenge presented by the present generation of youth who, a million strong, are enrolled in high schools and colleges.

New Guinea

Pray earnestly that the Holy Spirit will move mightily upon the sin-burdened hearts of the indifferent Western Moni people. They boast of their prowess in war; may they soon, in answer to prayer, become devoted soldiers of the cross. . . . Pray for the chief at Ibele, Baliem Valley. He confesses that his heart is full of pigs (wealth) but that he is thinking. The Baliem Valley, except for the northern part, still stands adamant against the gospel. . . . Translation and literacy work stands high on the list of priorities. Pray for wisdom and guidance so that valuable time will not be lost as the missionaries do these important tasks. . . . The "cargo cult," or *wege* movement (6/29/60 issue), is like a millstone around the necks of the Kapauku Christians. Pray that God will bring it to naught.



DONALD MORELAND, Editor

In the January 10, 1920, issue of *THE ALLIANCE WEEKLY* there appeared an article entitled "Young Men Wanted for Kwangsi, South China."

The article reported the death of an Alliance missionary and said: "The calling home of our brother, Rev. Alvin W. Field, brings home to our hearts with renewed force the sad lack of workers in this province, and leads us once more to make our appeal for help to the home Board, the home workers and the supporters of the Alliance."

In reflecting upon the death of this missionary, the article continued, "We thank God for ladies, eleven of whom, seniors and juniors, are faithfully working for the Master. Some of these are trying to do a man's work, and generally are succeeding. But there is work here that ladies ought not to be asked to do. It is a man's work. Where are the men? Our appeal therefore is for men. We quite realize the Board's difficulty in securing men for the work. The solution to the problem, we believe, is prayer, and we are deeply assured that the men chosen of the Lord for this work will be forthcoming."

Later, the January 24 issue of *THE ALLIANCE WEEKLY* published an appeal from the Central China Mission emphasizing a similar need: "Densely populated fields at our very doors are unoccupied. We need men with the consecration that will endure the hardness. . . ."

"In a word: the opportunities and needs of Central China challenge the deepest consecration and the highest faith of America's Christian young men.

"We appeal to you for men! Not to fill the field with the fair army

Young Men Wanted

There is some work that only men can do. It may be to preach the gospel where Christ has not yet been named—or it could be to serve among the multitudes of the world's great cities.

of fond dreams. No! But to enable the little garrison to *hold* the hard-earned frontier posts of our far-flung battle line! . . . We appeal for the men whom we must have if we are to hold our ground and not become a lost battalion!"

These two fields of China testify to the dedicated men who established lighthouses of witness in key cities. Now, after decades of missionary occupation, the great land of China has closed its door to the missionary volunteer.

More than forty years have passed since these particular appeals for men went out to The Christian and Missionary Alliance. Of course, the call has been constant since that time. At least two generations have been confronted with the obligation. Their response has been indicated and their reward determined.

What is the call to young men of the Alliance in this generation, in the decade of the sixties? It is not "Young men wanted for Kwangsi, South China," for that opportunity is now past; that door is closed. But there is still the urgent appeal, "*Young men wanted.*"

Governments faced with the world emergency are filling their demand for young men by increasing their draft quotas. God has never drafted His combat soldiers. His program has always been dependent on individual enlistments. Even in this hour of most dire need, God is looking for the young man who is wholly surrendered to Him.

When God wanted a courageous national leader He called young David from his father's farm. When God looked for someone to lead Israel's army out of defeat He awakened the king's son, young Jonathan. He used young Daniel in heathen Babylon to establish a testimony for Jehovah.

Today God is looking for young men to fulfill the commission given to The Christian and Missionary Alliance.

The great missionary pioneer, Robert A. Jaffray, stressed missions as a man's job: "This pioneer work is no easy task. It's a man's job. Thank God for the noble work of lady missionaries, but this pioneer work is a man's work. God today is calling for young men for the great unreached parts of the world, where the gospel has never been given. It is a magnificent opportunity! If a young man can be content with an easy place at home, if he can be content with even the ordinary place in missionary work abroad, if he can be content with building on another man's foundation, he will not fulfill the ambitions spoken of by the apostle Paul—to preach the gospel where Christ has not been named."

The day of total committal is not over. The task of our Society is not complete. In this critical hour the call comes for more young men.

SOS requests are coming from our mission fields: "Send us more missionaries." Brazil will be entered in 1962. Unreached Indian tribes in sections of Peru, Colombia and Ecuador are awaiting missionaries. The African field of Gabon calls for workers to occupy an area the size of the state of New Jersey.

Twenty per cent of the world's population has moved into cities and urban locations. Young men are vitally needed today by The Christian and Missionary Alliance in all of these areas.

If you are interested in knowing more about "Young Men Wanted" and what you can do, please write "Young Men Wanted," the National Youth Office, 260 West 44th Street, New York 36, New York.



JAMES B. HARR, Reporter

To the Fields

The Misses Winifred S. Sanford and Luella C. Burley left September 20 for India. Miss Sanford begins her third



Winifred Sanford
Marathi, India



Luella Burley
Gujarat, India

term and Miss Burley her fourth. Miss Burley will engage in work among the women and children and in literature work from her station in Ahmedabad, Gujarat. Miss Sanford is appointed to the Women's Bible Training School at Khamgaon.

Rev. and Mrs. Robert T. Henry and daughters, Karen and Lynda, returned September 23 for their second term in Viet Nam. The Henrys are returning after only a six months' furlough because of the difficulty in obtaining visas.

Rev. and Mrs. Jacob Bouw, Jr., and children, Jacob, Marlene and Janet, left September 25 for their second term in the Philippines. They will engage in district work from their station at Moncayo.

Mr. and Mrs. David F. Eckman and son, Jonathan, left September 29 for New Guinea, where Mr. Eckman will serve as business agent for the Mission in Hollandia. Both Mr. and Mrs. Eckman were graduated from Toccoa Falls Institute and Bible College. Mr. Eckman served as assistant pastor in Toccoa Falls for two years and has his membership there. Mrs. Eckman is a member of the Alliance Church in Elberta, Ala.

Mr. and Mrs. C. Harry Copper and son, Joel, left October 3 for Dalat, Viet Nam, where they will serve in the school for missionaries' children. Mr. Copper is a graduate of Ohio University. Both Mr. and Mrs. Copper are members of Grace Gospel Church, Mansfield, Ohio.

On Furlough

Rev. and Mrs. Edgar A. Truax arrived September 29 from Thailand. They plan to retire, having completed six terms on the field.

With the Lord

Lorraine Beverly Pister, infant daughter of Mr. and Mrs. W. G. Pister, Jr., died September 16 in Niagara Falls, Ont. The Pisters are on furlough from the Mali-Upper Volta Mission.

Marriages

Rev. E. W. Sawlor, of Fredericton, N. B., was married to Miss Nellie Clark on September 9.

Evangelistic Meetings

Franklinville, N. Y. In early September Dr. Glenn V. Tingley, evangelist of Nyack, N. Y., held a week of services in Franklinville, N. Y. The pastor, Rev. Jesse Peace, states that "attendance at the services was almost double that of any other evangelistic campaign held in the church." Mr. Peace further reported that forty-nine persons requested spiritual help.

Richmond, Va. Rev. W. G. Weston, assisted by his son Bill, held a series of meetings recently in the Alliance church of Richmond, Va. The pastor, Rev. E. G. Wilson, commenting on the advisability of midsummer meetings, said, "Some had misgivings due to the extremely hot weather, but God's Spirit knows no time nor season when His people meet His conditions." Beginning with 125 present the first night, on succeeding nights the church was filled for each meeting. On the closing Sunday night there was a capacity crowd of 275.

Rev. H. P. Rankin, evangelist of Orlando, Fla., began his fall ministry recently after a brief vacation with his family. He will minister in Anderson, Ind. (Oct. 3-15), and in Ohio at Flushing (Nov. 1-12), Akron (Nov. 15-26) and Orville (Nov. 28-Dec. 10).

New Tabernacle at Edinboro

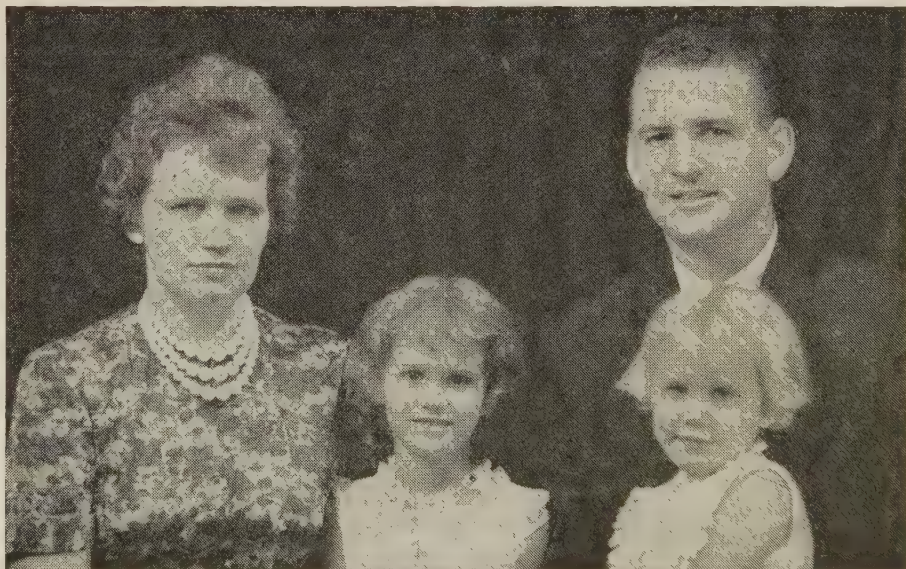
The Western Pennsylvania Edinboro Conference, located about twenty miles south of Erie, began its second decade of ministry on August 4 in a new 70-by-100-foot aluminum-steel tabernacle designed to seat nearly a thousand people. The tabernacle was dedicated on the first Sunday of the conference, August 6. The camp meeting president, Rev. Earl C. Docherty; the District Superintendent, Rev. H. J. Sutton, and the Assistant Superintendent, Rev. F. Paul Henry, were present for the ceremony. Rev. Don J. Kenyon, chairman of the Division of Theology at Nyack Missionary College, was the speaker. He preached to over 800 persons.

The following Sunday night the conference reached a new peak attendance, when more than 900 persons crowded the tabernacle to hear Dr. Harold W. Boon, also of Nyack.



Mr. and Mrs. David F. Eckman and son
New Guinea

Rev. and Mrs. Robert T. Henry and daughters, Viet Nam



Western Pennsylvania Church Dedicated

The Western Pennsylvania District dedicated another new church on August 27: the Hickory Alliance Church. Located in the outskirts of Sharon, Pa., a town of 26,000 population just east of the Pennsylvania-Ohio border, the Hickory church is the fulfilled vision of a group of dedicated Christians who met in June, 1956, to discuss preparations for beginning a church. Less than two months later, August 1, 1956, the group held its first prayer meeting in the township, under the direction of Rev. A. F. Weidner, the Sharon pastor. On July 10, 1957, the group was officially organized and received into the fellowship of the Alliance, and Mr. Weidner became pastor.

The congregation initiated work on their church with the assistance of a \$2,200 loan from the District Extension Fund and \$750 from the Home Department. Excavation was begun in May, 1957, and on December 29 of the same year the congregation moved into the basement chapel. While using the basement, they continued work on the rest of the building, and on June 25, 1961, met for the first time in the finished building.

The church seats 225 persons and is valued at \$75,000. The current indebtedness, according to Mr. Weidner, is but \$11,850.

Cuyahoga Falls Church Dedicated

The Chapel Hill Church of The Christian and Missionary Alliance, Cuyahoga Falls, Ohio, was dedicated on September 10. The message was brought by the District Superintendent, Rev. David N. Clark, and Rev. N. E. Fye, Assistant Superintendent, offered the prayer of dedication. The church was previously known as the Locust Street Church, in Akron. The new building is located on a six-acre plot at the intersection of Brittain, Howe, Bailey and Tallmadge Roads.

Founded in 1897, the church has been used of the Lord to mother three other Alliance churches: the Lawndale Church, the Lovers Lane Church and the Sawyer Church. On its honor roll the church lists eighteen mission-



Rev. and Mrs. Jacob Bouw and family, Philippine Islands

aries and twenty-six home workers. Rev. Robert P. Turner is the pastor.

Extension Work in Florida

The Alliance congregation of Port Charlotte, Fla., has been holding Sunday school and morning worship services since July in the community building at Charlotte Harbor. The new church is an extension work of the Alliance church in Fort Myers where Rev. S. G. Ferrell is pastor. The assistant pastor of the Fort Myers church, A. Lloyd Powell, is the pastor of the extension church. Mr. Powell would like to receive names of friends of ALLIANCE WITNESS readers whom he might contact. His address is 2797 First St., Fort Myers, Fla.

Pastoral Changes

Rev. C. F. Anderson, from Houlton, Me., to Newport, N. H.

Rev. Robert Baer, from Duryea, Pa., to Chambersburg, Pa.

Rev. R. C. Carlson, from Milaca, Minn., to People's Tabernacle, Louisville, Ky.

Jack Edwards, from Avalon Beach, Fla., to Belle Glade, Fla.

Grant Griebenow, from Highmore,

S. Dak., to Sunshine Bible Academy, Miller, S. Dak.

Rev. C. C. Hainlen, Director, Public Relations, St. Paul Bible College, St. Paul, Minn.

Rev. William Hedgpeth, from Simi, Calif., to Windsor, Calif.

F. C. Hicks, from unassigned to Centerville, La.

Rev. Cecil Hixson, from Pensacola, Fla., to Meridian, Miss.

Rev. F. E. Johnson, from Sandusky, Ohio, to McAllen, Tex.

Rev. J. J. Laurance, from Fort William, Ont., to Brandon, Man.

Paul Lehman, Frazeyburg, Ohio.

Donald Lloyd, from Eloy, Ariz., to Valley Farms, Ariz.

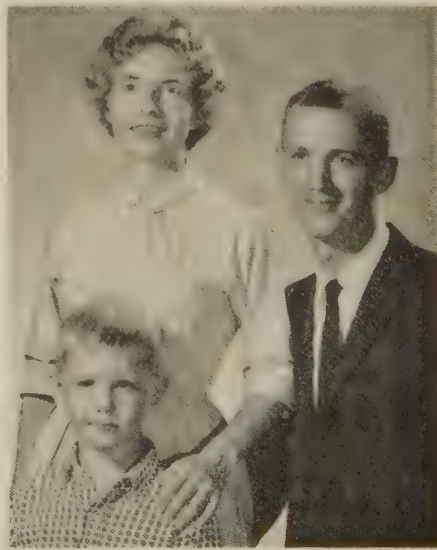
Rev. K. C. Lonie, from Mirror, Alta., to Winborne, Alta.

Rev. Edward McCarthy, from South Edmonton, Alta., to Fraserview, B. C.

Rev. R. A. McLean, from Arcola, Sask., to Midland, Ont.

(Continued on page 19)

Mr. and Mrs. C. Harry Cooper and Joel Viet Nam



Hickory Alliance Church, Hickory Township, Pennsylvania



Sunday

MATTHEW 26:40-46 (verse 42b).

The life of our body which we may claim from Him must . . . be marked with the cross. It is only after the strength of nature fails us that the strength of God can come in. And even when the answer is sometimes not given until we have surrendered it to Him and been willing to give up even life itself and learned to seek the Blessor rather than the blessing; then often God reveals Himself to us as a Healer, as He could not do until we were wholly abandoned to His will.—A. B. SIMPSON.

Monday

LUKE 3:7-20 (verse 16b).

Plunged into that fiery baptism, the selfishness and the sloth which stand in the way of so many of us are all consumed and annihilated and we are set free for service—because the bonds that bound us are burnt up in the merciful furnace of His fiery power! Ye shall be “strengthened with might by his Spirit in the inner man” (Eph. 3:16)—a power that will fill and flood all your nature if you will let it and make you strong to suffer, strong to combat, strong to serve and to witness for your Lord.—ALEXANDER MACLAREN.

Tuesday

REVELATION 2:1-11 (verse 10a).

No doubt in these last days the hatred of man against Christ will be felt more and more by Christians. But how good to know that all that man can do is to take our lives. The life within—the real person—they cannot reach. No doubt many will suffer for their testimony for Him, as millions have done in ages past. . . . We may be stripped of our rights and even be put to death as they did to Him. But even as He did, all we will leave here will be the graveclothes. Our life is up there.—SELECTED.

Wednesday

ROMANS 5:12-21 (verse 16b).

*When I stand before the throne,
Dressed in beauty not my own;
When I see Thee as Thou art;
Love Thee with unsinning heart,
Then, Lord, shall I fully know,
Not till then, how much I owe.*

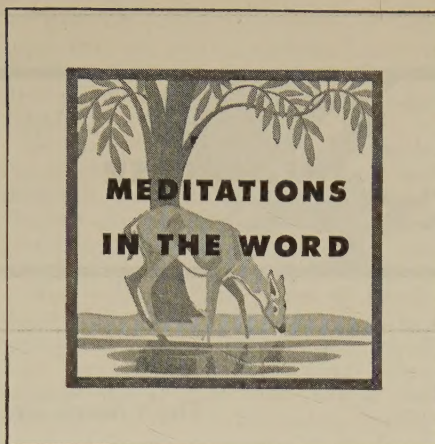
—ROBERT M. MCCHEYNE.

Thursday

PHILIPPIANS 3:7-15 (verse 13).

“This one thing I do.” The first thing a man must do if he desires to be used in the Lord’s work is to make an unconditional surrender of himself to God. He must *consecrate* and then *concentrate*. A man who does not put his whole life into one channel does not count for much, and the man who goes into work with only half a heart does not amount to much. . . . If a man is to succeed he must set himself apart for the work and throw all his energy into it.—D. L. MOODY.

OCTOBER 18, 1961



Edited by EDITH M. BEYERLE

Friday

1 CHRONICLES 28:9-21 (verse 21).

When any service is undertaken under God’s direction (v. 19) and according to His plan, with no deviation therefrom, there will be no want of willing hearts and hands to carry out the vision, the plan, the purposes of God. God looks after His own work so long as He is given the priority that He deserves and demands. Failure comes only when man substitutes his own reason, ambition, programs and methods. God’s plans are bound to succeed when wholly adhered to.—PAMELL.

Saturday

PSALM 34:7-22 (verse 7).

Thevenot, describing a Turkish encampment near Cairo, having particularly noticed the spaciousness, decorations and conveniences of the bashaw’s tent, or pavillion, adds, “Round the pale of his tent, within a pistol shot, were above two hundred tents, pitched in such a manner that the doors of them all looked towards the bashaw’s tent; and it ever is so, that they have their eye always upon their master’s lodging, and be in readiness to assist him if he be attacked.”—RICHARD MANT.

Sunday

PROVERBS 18:1-14 (verse 14b).

How true it is that trouble never comes alone! When the adversary gets your body under he loves to strike your soul and inject the fiery darts of discouragement and doubt. And you must not wonder if sometimes the trial strikes into the very depths of your being, and you even lose your joy and spring and fall into heaviness of spirit. This is the hardest of all temptations.—A. B. SIMPSON.

Monday

ACTS 27:21-36 (verse 23b).

A reaping machine always bears its maker’s name, and so acknowledges him, not only on the harvest field but on the way thither; yes, and when laid up for the winter. Whoever looks upon it, whether it is in rest or in motion, knows the name of its maker. So whoever wears decidedly the name of Christ preaches a sermon as long as his daily walk, and the anthem of praise rings through all his conversation.—SELECTED.

Tuesday

EXODUS 20:1-17 (verse 1).

The ten commandments are just as binding today as three thousand years ago, and as much enforced by the conscience of men. They smite every sin and crime of the nineteenth century as they did the sins of the past. The applications have been different, but they have the same hold on human nature. The ceremonial laws were not done away with, but fulfilled in Christ, and the spiritual truths thus taught are eternal truths. The laws are the scaffolding that falls away, and the truth is the temple that remains forever.—F. N. PELOUBET.

Wednesday

LUKE 18:9-17 (verse 13).

*With broken heart and contrite sigh,
A trembling sinner, Lord, I cry;
Thy pardoning grace is rich and free;
O God, be merciful to me!*

*Nor alms, nor deeds that I have done,
Can for a single sin atone;
To Calvary alone I flee;
O God, be merciful to me!*
—CORNELIUS ELVEN (1797-1873).

Thursday

MARK 10:23-31 (verse 25).

Money gives position. Even in the church we face it. Money gives a measure of security. Nearly every man tries to accumulate it for his future. Money opens doors to many pleasures, and we all enjoy pleasure. We call it happiness and satisfaction. When a man has position and security and pleasure he often feels no other need. The Word tells us, “Blessed are they which do hunger and thirst after righteousness.” But when we have had a taste of “position, security and pleasure” we have little taste for anything else.—THE COVENANT HOME ALTAR.

Friday

GENESIS 19:20-30 (verse 30).

Something had happened to Lot’s faith because of his sojourn in Sodom. The heavenly visitors had given their word that Zoar, truly a city of refuge to Lot and his daughters, should not be destroyed. Lot believed it until he beheld the terror of burning Sodom and Gomorrah, and then his faith failed: fear entered his heart and he fled to the hills. Fear is the offspring of unbelief. Better had it been for subsequent history had he remained in Zoar. Unbelief can only bring regret.—PAMELL.

Saturday

JOHN 14:16-26 (verse 19b).

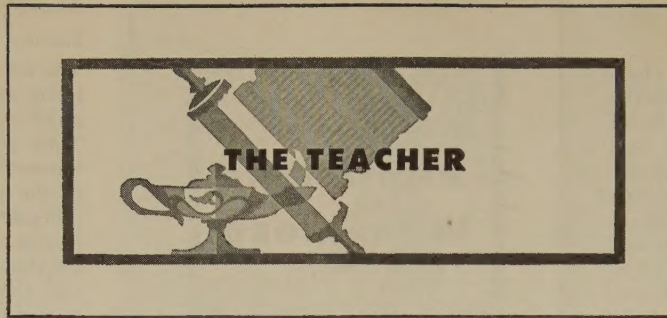
We fools believe (that) promise as the man that read Plato’s writings concerning the immortality of the soul: so long as the book was in his hand he believed all was true and the soul could not die; but as soon as he laid down the book he began to imagine that the soul is but a smoke or airy vapor that perisheth with the expiring of the breath. So we at starts do assent to the sweet and precious promises; but, laying aside God’s Book, we begin to call all in question.—SAMUEL RUTHERFORD.

October 22, 1961

LESSON TEXT—
Colossians 3:8-17

GOLDEN TEXT—
Philippians 2:4

DEVOTIONAL READING—
1 John 4:13-21



By Harold J. Sutton

October 29, 1961

LESSON TEXT—
1 Corinthians 12:12-27

GOLDEN TEXT—
Ephesians 4:16

DEVOTIONAL READING—
Ephesians 3:8-20

Growth in Christian Relationships

Christianity is more than a cause to be espoused; it is a life to be lived. Our confession commits us. Christian living is the true evidence of Christian life.

I. BELIEVERS EXHORTED (Col. 3:5-10).

The church is postresurrection (v. 1); so is to be the life of the believer. Negatively: "Ye are dead." Positively: "Your life is hid." "Mortify" (v. 5): slough off the vestments of the old life. (1) "Put off" (v. 8). (a) "Anger" when without or beyond cause. (b) "Wrath," which is ungoverned passion. (c) "Malice" with a secret desire for retaliation and revenge. (d) "Blasphemy, filthy communication," indelicate allusions to vice. (e) Lying, deliberate falsehoods leading others to false conclusions. (2) "Put off the old man"—the natural man, Adam (v. 9). The "old man" and "his deeds" are inseparable. Where the "old man" is there will be "his deeds" also. (3) "Put on the new man" (v. 10). Here is a discriminating prerogative that enables the spiritual person to make those finely perceived distinctions that are necessary to the abundant life. (4) "Put on" (v. 12). The new man and his vestments cannot be divorced. The holy vesture is here for all to see. Verses 12 to 14 catalogue the garments of the well-dressed spiritual man.

II. BELIEVERS INSTRUCTED (Col. 3:12-15).

We are to remember the infirmities of fellow mortals and not exact the last ounce of our rights. Where fault is involved forgiveness is to be frank, hearty and genuine. Love is the bond that is to knit the graces of our moral vestments (v. 14). Love is indispensable yet optional; we are to "put (it) on"! Contention is possible in any fellowship. Peace is to be the deciding factor in debatable issues. The peace of God is gained by neither compromise nor negotiation; it is obtained by surrender and submission. Grant this and peace is never a problem. Discord is absent and relations are harmonious.

III. BELIEVERS INSPIRED (Col. 3:16, 17).

As the "word of Christ" indwells us, the collective result will be (1) *stimulation from the Word* (v. 16). "Teaching . . . one another." All can learn from one; one can learn from all. We may profit by the experiences of others. (a) By admonition. "Admonishing one another" with holy incentives to righteous living. (b) By inspiration. "Singing with grace." "Psalms and hymns and spiritual songs" provide the opportunity to sing with grace in the heart and to the Lord. This blesses the soul and enriches the life. (2) *Stimulation in the work* (v. 17). (a) By practice. "Do all in the name of the Lord Jesus." All service, whether in "word or deed," is to be done in His name and for His sake. And service is worship ("Thou shalt worship the Lord thy God, and him only shalt thou serve"). (b) By principle. "Giving thanks to God and the Father by him." The Christian is required to do good. The Christian is required to do good with right motives. The Christian is required to do good with right motives and with a good spirit.

Thus performance adorns profession and walk parallels talk. Opportunities in Christ provide outlets for obedience to Christ. The world looks all week to see what the Christian means on Sunday.

The Church and Christian Growth

There was contention in the Corinthian assembly concerning the possession, exercise and importance of gifts. Hence the chapter beginning, "Now concerning spiritual gifts [what pertains to the Spirit], brethren, I would not have you ignorant" (1 Cor. 12:1). As initial recovery from paganism is by the Holy Spirit so are all subsequent spiritual operations enacted (vv. 2, 3).

I. SPIRITUAL GIFTS EVALUATED (1 Cor. 12:4-7).

(1) "Diversities [various kinds] of gifts, but the same Spirit" (v. 4). (2) "Differences of administrations, but the same Lord" (v. 5). (3) "Diversities of operations, but . . . the same God" (v. 6). Reason: "The manifestation [exercise] of the Spirit is given to every [each] man to profit withal [that all may profit]" (v. 7).

II. SPIRITUAL GIFTS ENUMERATED (1 Cor. 12:8-11).

(1) *Ordinary*. (a) "The word of wisdom" (v. 8). (b) "The word of knowledge" (v. 8). (c) "Faith" (v. 9). (2) *Extraordinary*. (a) "Gifts of healing" (v. 9). (b) "The working of miracles" (v. 10). (c) "Prophecy" (v. 10). (d) "Discerning of spirits" (v. 10). (e) "Divers kinds of tongues" (v. 10). (f) "Interpretation of tongues" (v. 10). "But all these worketh [are by] that one and the selfsame Spirit, dividing [giving] to every man severally as he will" (v. 11). They are given on the basis of temperament, the need in the assembly and yieldedness.

III. SPIRITUAL GIFTS ILLUSTRATED (1 Cor. 12:12-26).

(1) *Many parts make the whole* (vv. 12-21). (a) The body is one, the members are many (v. 12), illustrating the church, the Body of Christ (vv. 12, 13). (b) No one member is the whole (v. 14). (c) Every member is necessary to the whole (vv. 15-17). (d) No member is superior to another member (v. 18). (e) No member may be excluded without injury and loss to the body (vv. 19-21). (2) *The lesser is as important as the greatest* (vv. 22-25). (a) Feeble members are necessary (v. 22). (b) Upon the "less honourable . . . we bestow more abundant honour" (v. 23). (c) "Our uncomely parts have more abundant comeliness" (v. 23). Thus a balance is struck between "comely parts" (beauty) and "uncomely parts" (utility). The equality of the members of the body is hereby revealed (v. 24). (3) *All members of the same body react to a given condition in the same way* (vv. 25, 26). How unseemly the behavior of the Corinthians!

Conclusions. (1) All believers are a part of the Body of Christ collectively. Individually they are members of that body particularly (v. 27). (2) Not all possess all the gifts of the Spirit (vv. 28-30). (3) See the superiority of love to even the best gifts (v. 31). (4) Everyone has some gift; all should be encouraged. (5) No one has all the gifts; all should be humble. (6) All gifts are for the one body; all should be harmonious. (7) All gifts are from the Lord; everyone should be contented. (8) All gifts are mutually helpful and needful; all persons should be studiously faithful. (9) All gifts promote the health and strength of the whole body; none can safely be dispensed with. (10) All gifts depend on God's fullness and power; all members should keep in close touch with Him. (Adapted from the writings of A. T. Pierson.)

THE ALLIANCE FAMILY

(Continued from page 16)

Rev. W. C. Matsen, from Norwich, Conn., to Upper St. Clair, Pa.
 Rev. James Piper, from Tampa, Fla., to Houston, Tex.
 James Pratt, Valleyview, Alta.
 Rev. R. W. Sawders, from Yorktown Heights, N. Y., to Olean, N. Y.
 Rev. Melvin Shareski, from Brandon, Man., to Richmond Park, Edmonton, Alta.
 Rev. Donald Skelton, from Warner Robins, Ga., to Oneonta, Ala.
 Rev. Wallen Skinner, Ocean Springs, Miss.
 Rev. Edwin Tucker, from Chanceford, Pa., to Peckville, Pa.
 Rev. Stewart Walker, from Columbus, Ohio, to Monroe, Mich.
 J. M. Brown, Kittanning, Pa.
 Rev. W. W. Conley, Acting Chairman, Missions Dept., St. Paul Bible College, St. Paul, Minn.
 Wayne Damron, Lumberton, N. C.
 Arnold Downey, Yorkton, Sask.
 T. B. Kyle, Milaca, Minn.
 Ken McCallum, Onalaska, Wash.
 William McCarthy, Loon Lake, Alta.
 T. W. Spaulding, Central City, Pa.
 Roland Schlenker, Bridgeville, Pa.
 A. R. Turner, Bridgeport, Conn.
 J. D. Walker, Hubbard, Minn.
 Rev. Raymond Wolfe, Van Buren, Ark.

Revival in Three Small Churches

The successful execution of revival services presents a problem to the pastor of the small church. He is faced with a multitude of difficulties such as housing, transportation, meals and finances, to say nothing of the limited nucleus of people who must be faithful in their attendance through a long week. Unfortunately, there seems to be a growing tendency to solve this problem by simply eliminating the evangelistic endeavor from the church program—and a great blessing is thereby lost.

Having analyzed the problems mentioned above, three ministers on Long Island (N. Y.) united in appealing to Rev. Gordon S. Anderson for time in which he might minister intensely but briefly (four services) to each church.

Rev. Robert Burton, pastor at Glen Cove, reports that the emphasis of the meetings there was revival, the Lord using Mr. Anderson to bring a definite

spiritual uplift to the Christians. Spirited morning prayer meetings were well supported and were a definite factor in the victories achieved. Since this endeavor, prayer meeting attendance has doubled.

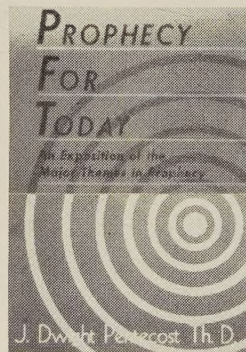
Services in Bellmore were evangelistic, reports Rev. William Younkings, and decisions for Christ were noted. A channel of communication and love was established between the evangelist and people.

Rev. Edward Lias, pastor of Brooklyn's Faith Gospel Church, says they were "staggered by the impact which four meetings could produce." Past records reveal that the church has previously achieved attendances of forty to sixty persons in extended meetings. But under Mr. Anderson's ministry, ac-

companied by morning prayer and promotion through mail, newspaper and telephone, they established attendances of 58, 100, 87 and 109. At least twenty-five persons received the Lord in public confessions, and Mr. Lias privately led others to Christ. In addition, courage and joy have spread among God's people. In a location which is 98 per cent Catholic this renewal of faith and optimism was particularly helpful.

The Subscription Campaign

New subscribers to THE ALLIANCE WITNESS will receive several extra issues of the magazine if the subscriptions are entered early in the Campaign. Send your subscriptions in at least once every week during the Campaign for the best service.



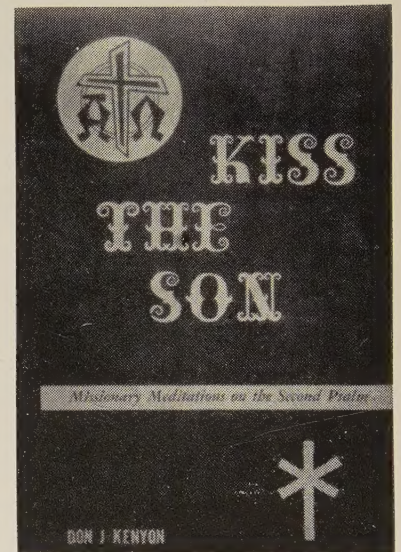
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Our Cover

Clean water—how precious it is!

A young Indian woman of Maharastra made a cup of leaves woven together with their own twigs to drink clean water from a new well. People came long distances to get water that would not make them sick.

Alliance missionaries and national workers are giving forth living water in Maharastra and in Gujarat. Pray that many will drink and live.



G. S. CONSTANCE

Ten new missionaries and three returning missionaries left August 31

Indispensable Factors of Missions

WITH ominous warnings sounding from all parts of the earth every motive for world evangelism is powerfully underscored. Missionaries on their way to the fields are reflecting a sense of urgency that is even beyond the usual. Hunger for God and pleading for the perishing multitudes are replacing love of ease and preoccupation with earthly possessions among Christians in touch with the missionary situation. As the accumulated wickedness of impenitent and rebellious men fills to its brim the cup of God's wrath, the brooding of His Spirit is thus in evidence.

Such was the burden expressed in an impressive service of dedication on August 30 at headquarters for the thirteen missionaries pictured above (see Sept. 20 issue). They left for Africa via Europe the next day. Ten of these are new recruits, bringing to thirty-eight the number of those who have gone out during the first nine months of this year. At least eighteen more are due to leave before the year's end.

Nearly twice as many missionaries are needed next year to fill the minimum requirements of the twenty-two Alliance mission fields, and the Board of Managers has set as the goal 100 new missionaries to be sent during the period that the Society will celebrate its 75th anniversary (January 1962-May 1963).

Let our prayers be concentrated on:

1. *The clear guidance of the Holy Spirit in the selection of the ones He would have set apart for the work to which He calls them.*
2. *Added resources to cover the great increase of expense involved.*
3. *A preparation of heart that will enable each intercessor to apprehend the Spirit's intent and direction, thus making them true collaborators in the gospel.*

These indispensable factors must be obtained if we are to fulfill the commission entrusted to our Society.

THE CHRISTIAN AND MISSIONARY ALLIANCE

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